

سورة الفاتحة The Opener-shey*

Pre-Reading The Qur'an Very Important General Reminder.

Any reader of The Qur'an *right at the outset must bear in mind*:

1. That *normally* the diction in the Arabic language *explicitly* addresses the *masculine* and *implicitly includes* the *feminine*, except where *needed* then the *feminine* gets addressed *directly and explicitly*. All that for *rational* and *moral* reasons. (See the *Lexicon* attached to this *Translation for elaboration*). The Qur'an employs the Arabic language as the vehicle of expression; therefore *rules of conjugation and grammar* of the Arabic language apply.
2. All *actions* and *attributes* of Allah in The Qur'an are *absolutely unique* to Him, and are *absolutely unlike* anything humanly *imaginable* or *knowable*. That is because in existence there is *nothing, absolutely nothing* like Allah. Allah says in The Qur'an:

“Not as His like (*is*) a thing” (S42:11)

Hence, Allah, His *actions or attributes* all are *not comparable* to anything humanly *imaginable* or *knowable*. So when you read: “His Hand, His Face, His Action, His Might, His Knowledge, His Presence, His Accompaniment, etc” you should *never ever* think, even for a *minuscule* moment that such are at all *comparable* to their *human--known, knowable or imaginable--actions or attributes*. To illustrate let us take just a few examples with respect to *knowledge*:

Allah versus the humans

- A. Allah possesses *absolute / full* knowledge. All human knowledge is *partial and relative*.
 - B. Allah possesses foreknowledge All humans *lack any* foreknowledge.
 - C. Allah's knowledge is *laddonney* (i.e. *Of Himself and irrespective of time* All human knowledge is *acquired, through experience and time*.
And/or experience).
 - D. Allah does *not forget*. All humans are *subject to forgetting*.
3. Last and not least, the *entire* Qur'an is a *single-entity-continuum*, i.e. The Qur'an is *self-explanatory*, provided one is *fully knowledgeable* about its *entire* contents. That is why *no part* of The Qur'an can or should be taken *out-of-context*. The Qur'an directs all who do *not know* to *ask those who know*.

Note of interest: The first letter starting The Qur'an is “ب” in “بسم الله الرحمن الرحيم” = By Allah's name *Ar-Rahman*** *Ar-Raheem* (*The Multitudinous Mercy Giver*); and the last letter ending The Qur'an is the letter “س” in the last word in The Qur'an = “الناس” = “The peoples.” So combining the “ب” and the “س” we have the word “بس” meaning *enough*. That is the contents of The Qur'an are *enough* for all peoples *for this world and the hereafter*.

The Translator

* See next page for explanation.

** The word *Ar-Rahman* is a *unique* and an *exclusive proper name* of Allah. See footnote 1 next.



1. By Allah's name *Ar-Rahman*¹ *Ar-Raheem*² (*The multitudinous mercy Giver*).
2. The Praise (*is*) for Allah, the worlds' Lord.
3. *Ar-Rahman, Ar-Raheem* (*The multitudinous mercy Doer*).
4. Owner/King³ (*of*) The *Deen*'s⁴ (*requital's*) Day.
5. *Eyyaka*⁵ (*exclusively You*⁶) [*we*] worship and *eyyaka nasta'aeno* (*exclusively from You*⁶ [*we*] seek assistance).
6. *Ehdena* (*let-divinely-guide us [You]*⁶) *The Sseratta*⁶ (*a single and a specific path*) *The Straight*.
7. *Seratta* whom⁷ *an'uma*⁷ (*had graced bounteously and ennoblingly the most desirable and delighting boons*) *You*⁸ on them, other than⁸ the *maghdhoobe*⁹ (*reprobates, people who caused Allah's ire*) on them and nor the strayers.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ
الرَّحْمَنُ الرَّحِيمُ
مَنْلَكُ يَوْمَ الدِّينِ
إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ
أَهْدَنَا الصِّرَاطَ الْمُسْتَقِيمَ
صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرَ
الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ

* The “الفاتحة”= “The Opener-she ي.” The superscripted suffix-*she ي*” stands for the Arabic letter “ي”=the feminizing-denotative letter. So, the word “Opener” is feminized in order to reflect the Arabic feminine gender of the word, as it is the “Mother” of The Book (The Qur'an). Thus, the “Mother” is always a feminine gender. So “الفاتحة” depicts the Beginning, the Introduction, succinctly represents The Qur'an as a whole. It bears multitudes of meanings by Qur'an Commentators.

1 *Ar-Rahman*. This is a unique and an exclusive proper name of Allah. It is also one of the most beautiful other attributive names of Allah. Various Qur'an-commentators have a lot to say about this proper name, the sum and essence of it all is as follows: as a proper name of Allah. The *Ayah* (S17:110) says: “Let-say [you]: let-invocate you ^z Allah or let-invocate you ^z *Ar-Rahman*, Whom indeed invoke you ^z so for Him (are) the names the *busna* (*most-all-around-beautiful*).” *Ar-Rahman* indicates favor and help, clemency and generosity, goodwill and mercy to all Allah's creatures (including even the atheists) in this world. As a proper name *Ar-Rahman* is not translatable per se. However it is used when exhortation by admonition or reprimand are called for. Moreover, associated with and simultaneous to such exhortation is a reminder that *Ar-Rahman* implies hope, help, favor, and goodwill mercy towards the one or ones being exhorted by such admonition. For a contrast see the next footnote 68 for *Ar-Raheem*.

2 On the other hand “*Ar-Raheem*=“*الرحيم*” is one of Allah's names the *busna* (*most-all-around-beautiful*), i.e. His attributives. Without the definitive article, “*Ar-*” = *The*, “*Raheem*” means “multitudinous mercy giver.” So, as such anyone who is a multitudinous mercy giver can share such a characterization. See the Lexicon attached to this Translation for more.

3 “Owner” versus “King”: *Emam ar-Razi*, famous Islamic Scholar, in his encyclopedic sixteen large volumes *Tafsir* (explanation) of The Qur'an, discussed these two words at length. He gives strong arguments for both sides. However, ultimately he seems to incline to the opinion of *Al-Kasa'ey*, Leader of Qur'an Recitation school of thought in Kufa (in present day Iraq). This opinion says that “Owner” is more advantageous, as it leads to bounteous generosity and far reaching mercy. That is because the owner is always protective of his ownership. An owner of a slave will feed him, clothe him, house him, visit and treat him in sickness, etc. Whereas a king will pay attention, most likely if not only, to the strong ones of his soldiers and not the weak. The owner is more merciful to the sinners by way of kindness and understanding. And finally, he says, *Al-Fateha*, has five names of Allah: *Allah*, *The Lord*, *Ar-Rahman*, *Ar-Raheem*, and *The Owner*. The reasons for that are as if Allah says: first I had created you, thus I am *Elah* (Deity); then I had brought you up through phases and favors, thus I am your *Lord*; then you had disobeyed Me and sinned; but I had protected you and concealed your sins; because I am *Ar-Rahman* (*The Owner*); then you had repented, and I forgave you; because I am *Ar-Rahem*. However, there must be rewards and punishments for you on the Day of Judgment where I am The Sole Owner of everything, as no one owns anything except through My Mercy; and so, I am *The Owner* and King then-day.

4. The word “*Deen*,” means Day of *requital/reckoning*, or *Judgment's Day*, where each is accorded their dues, good or bad.

5 The word “*إِدَةٌ تُوكِيدٌ لِضَمِيرِ مَنْصُوبٍ*”= an article of intensity for an objective pronoun. But when combined with “*نَعْبُدُ*” as it must, consistent with the text of the *Ayah*, then the result is “*اسْلُوبٌ حَصْرٌ*”= “restrictive mode,” becoming an Arabic tongue expression meaning: restricting the worship exclusively for You, g, i.e. for Allah SWT. Remember: “*نَحْنُ وَأَنْتَ وَإِيَّاكَ*”

6 The word “*Seratt*,” is a Qur'anic term. It has no etymological root in Arabic. But in *Share'ah* terminology, and specifically when identified by, e.g.: the determinative article (الـ, *التعريف*) it is a bridge that separates two opposite “worlds,” the “good” and the “bad” or Hell and Paradise. It is a particular and extremely fine and sharp Path, connecting Paradise and Hell in the Hereafter. It is described in this *Marvelous Ayah*, as “Straight.” And every single person must cross over it before accessing Paradise. Those who cannot make it will fall in Hell, may Allah protect us from that fate. But generally, i.e. linguistically it means: a street, a road, or a way.

7 The word “*انْعَمْتَ*” in “*انْعَمْتَ*” denotes five distinct ideas: (1) said: yes, (2) perfected the deed (being done), (3) did the most desirable and delighting deed, (4) was bounteous in giving, and (5) granted. There is no English word to express all the various ideas denoted by “*انْعَمْتَ*.” So, I think the best approximation is to say: granted perfectly and bounteously what is most desirable and delighting.

8 The word “*غَيْرَ*”= “*ghayre*” is an article of (1) negation, (2) exception, (3) a dependent adjective, and (4) more. So, it is neither “not,” nor “no,” nor “except,” but “other than,” see Lexicon attached to this Translation for elaboration and explanation.

9 The word “*مَفْعُولٌ وَمَضَافٌ لِلَّهِ*”= “*Maf'oul* and *Masraf* for *الله*” So there is no English equivalent for it per se. Hence it's transliterated and parenthetically explained, as indicated above. Some Qur'an scholars say: “*المَغْضُوبُ عَلَيْهِ*” are the hypocrites and *الظَّالِمُونَ* are “the strayers”. Others say: “*المَغْضُوبُ عَلَيْهِ*” are the polytheists and “*الظَّالِمُونَ*” are “the strayers”.